

# The Classical Weekly

APR 9 - 1929

Published on Monday, October 1 to May 31, except in weeks in which there is a legal or School holiday (Election Day, Thanksgiving Day, Christmas Day, New Year's Day, Lincoln's Birthday, Washington's Birthday, Easter Sunday, Decoration Day).

Place of Publication, Barnard College, New York City. In United States of America, \$2.00 per volume; elsewhere, \$2.50.

Address all communications to Charles Knapp, at 1737 Sedgwick Avenue, New York City.

Entered as second-class matter, November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate provided for in Section 1103, Act of October 3, 1917, authorized June 28, 1918.

VOL. XXII, No. 21

MONDAY, APRIL 8, 1929

WHOLE No. 605

## LIVING LATIN

By THURSBY and KYNE

*Receives high praise*

PERIODICAL ROOM  
GENERAL LIBRARY  
UNIV. OF MICH.

"It is unquestionably a very fine piece of work. We are going to adopt it for our seventh and eighth grade Latin. We who were brought up on the old inhuman first year Latin books look with some envy upon the youngsters of to-day who have as their guides to the treasure of Latin such charming, interesting, and human texts as *LIVING LATIN*."—S. ARCHIBALD SMITH, *Head Master, Friends' Academy, Locust Valley, L. I.*

"*LIVING LATIN* is very attractive and interesting, with its modern touches in the way of illustrations and correlation in the stories of the Latin with the English. Then, too, the simple reading lessons introducing the students to Roman history, life, and customs are splendid."—ANNA F. BRODNAX, *Howard High School, Wilmington, Delaware.*

"I have no hesitancy in saying that it is the best text I have seen for Junior High School classes."—W. T. McCULLOUGH, *Principal, Robert L. Lee Junior High School, Lynchburg, Va.*

"The book contains frequent and valuable illustrations. The type is large and easy to read. . . . In the grading of their Latin material, the authors have been successful. Their clear understanding of the ability of pupils at the Junior High School level is especially apparent. . . . The syntax is simple in treatment and development. It grows naturally out of need and is not taught as an end in itself. The book affords much in the way of well-graded Latin, a simple and clear presentation of the minimum essentials of syntax, and a modern point of view with reference to connected reading."—*The School Review.*

Price \$1.40



NEW YORK  
BOSTON  
CHICAGO

THE MACMILLAN COMPANY

ATLANTA  
DALLAS  
SAN FRANCISCO

## *To Teachers of Secondary Latin:*

THE new requirements of the College Entrance Examination Board mean a re-organization of the Latin course. This, in turn, demands a re-arranged content and changed methods of teaching.

In order to meet these modern needs we have just issued a book—LATIN I—for the first year of Secondary School Latin. It is the first volume of a two-book series. You will be delighted with its material, its organization, its appearance, and its *Teachers' Manual*.

LATIN I simplifies the work for the pupil and the teacher, postpones until the second year the study of many forms and principles that are difficult and infrequently used, gives the pupil a thorough training in the essentials and insures his greater ability to read and understand Latin.

# LATIN I

By HENRY C. PEARSON, formerly Principal, Horace Mann School, Teachers College, Columbia University; LILLIE M. LAWRENCE, Chairman of the Latin Department, and NINA F. RAYNOR, Instructor in Latin, both of the Horace Mann School for Girls.

*Cloth. 544 pp. With Illustrations and Vocabularies.*

*Price \$1.40*

---

## AMERICAN BOOK COMPANY

New York

Cincinnati

Chicago

Boston

Atlanta

# The Classical Weekly

VOLUME XXII, No. 21

MONDAY, APRIL 8, 1929

WHOLE NO. 605

## THE LOEB CLASSICAL LIBRARY TWENTY-FOUR RECENT ADDITIONS<sup>2</sup>

(Concluded from page 155)

(16, 17) Cicero, The Letters to his Friends I, II (the first two of three volumes). By W. Glynn Williams, Formerly Scholar of St. John's College, Cambridge (1927, 1928). Pp. xxviii + 524; xxviii + 632.

In Volume I of his translation of Cicero's Letters Ad Familiares Mr. Williams gives us an Introduction (ix-xi) and A Chronological Summary of the Principal Events in the Life of Cicero (xii-xxviii). The Introduction presents a very meager account of the Epistulae Ad Familiares (ix-x), and the barest possible list of The Manuscripts (xi). The Chronological Summary is concerned mostly with 63-43 B. C. On page x Mr. Williams names editions and translations of these Letters to which he has been indebted. The list of important editions is by no means exhaustive; in no instance is adequate bibliographical information given concerning a book that is in fact named. This volume, then, is in sharp contrast in its workmanship to Mr. Mair's volume (see under 10 above, pages 153-154).

The introductory material in Volume II is identical with that in Volume I, except that about fifteen lines that appear in 1.xxviii do not appear in 2.xxviii.

In Volume I we have a version of Ad Familiares I-VI, in Volume II of Ad Familiares VII-XII. Each volume contains an Index of Names (1. 520-524, 2.624-632).

(18) Cicero, De Re Publica, De Legibus. By Clinton Walker Keyes, of Columbia University (1928). Pp. v + 533.

Professor Keyes's volume contains an Introduction to the De Re Publica (2-11), text and translation of the De Re Publica (12-285), Introduction to the De Legibus (289-295), text and translation of the De Legibus (296-519); Index of Proper Names (521-533).

Professor Keyes discusses the writing of the De Re Publica (2-4), and then, on account of the fragmentary state of the work, gives a general outline of its contents (4-6). We find next an account of Cicero's sources for this work (6-9), of the manuscripts (9-10), and, finally, of the editions (10-11). Though the discussions are all short, Professor Keyes has made a serious attempt to deal with his various themes; references to ancient authors and to modern works alike are given in the footnotes. I find no mention, however, of any translation of the De Re Publica as a whole, or of the *Somnium Scipionis*. A translation of the *Somnium Scipionis* is to be found in a little work entitled *The Dream of Scipio* (De Re Publica VI 9-29) by Marcus Tullius Cicero, Edited, With an Introduction,

<sup>2</sup>I find that, in spite of what I fancied to be care, I miscounted the number of recent additions. To prevent confusion, I leave the subcaption unchanged. Spero fore ut lector benignus mihi ignoret.

Notes, and an English Translation, by James A. Kleist (New York, Schwartz, Kirwin, and Fauss, 1915). Professor Keyes mentions this work, but only as an edition.

The Introduction to the De Legibus is worked out on the same plan as that followed in the Introduction to the De Re Publica.

I quote two paragraphs from these Introductions (8-9, 293):

Cicero found the writing of the *Republic* a slow and difficult task, not a matter of easy transfer of Greek ideas to Latin periods, as in many of his later philosophic works. With the possible exception of the *Laws*, it is by far his most original treatise, and, if it were preserved in full, we should undoubtedly find it the most brilliant and interesting of them all, well worthy of its sublime conclusion.

The...greatest claim <of the De Legibus> to our interest is the fact that it contains so much concrete information about Cicero's political ideals. While the *De Re Publica* and the first book of the *De Legibus* are general and philosophical, the second and third books of the latter treatise provide us with what would at present be called an actual constitution for an ideal State, with a detailed commentary on many of its provisions; this constitution, though based in general upon the actual law and custom of Rome, contains a considerable amount of original material.

The opening sentence of the Introduction to the De Legibus is also worth quoting: "The *De Legibus* is a sequel to the *De Re Publica*; Cicero's *Laws* are the laws of Cicero's *Republic*..." In support of this statement Professor Keyes refers to De Legibus 1.15, 20; 2.14, 23; 3.4, 12-13.

In THE CLASSICAL WEEKLY 22.49, 53, in the course of an article entitled Some Remarks on Cicero as a Student, I quoted passages from the De Legibus which show the value of this treatise in other ways, e. g. Cicero's attitude toward his birthplace, and his conception of the writing of history.

As a specimen of Professor Keyes's translation I give his version of De Re Publica 1, Chapters 25-26 (= 1, §§ 39-42):

Well, then, a commonwealth <*res publica*> is the property of a people. But a people is not any collection of human beings brought together in any sort of way, but an assemblage of people in large numbers associated in an agreement with respect to justice and a partnership for the common good. The first cause of such an association is not so much the weakness of the individual as a certain social spirit which nature has implanted in man. For man is not a solitary or unsocial creature, but born with such a nature that not even under conditions of great prosperity of every sort [is he willing to be isolated from his fellow men]....

Such an assemblage of men, therefore, originating for the reason I have mentioned, established itself in a definite place, at first in order to provide dwellings; and this place being fortified by its natural situation and

by their labours, they called such a collection of dwellings a town or city, and provided it with shrines and gathering places which were common property. . . . when the supreme authority is in the hand of one man, we call him a king, and the form of this State a kingship. When selected citizens hold this power, we say that the State is ruled by an aristocracy. But a popular government (for so it is called) exists when all the power is in the hands of the people. And any one of these three forms of government . . . though not perfect or in my opinion the best, is tolerable, though one of them may be superior to another. For either a just and wise king, or a select number of leading citizens, or even the people itself, though this is the least commendable type, can nevertheless, as it seems, form a government that is not unstable, provided that no elements of injustice or greed are mingled with it.

But in kingships the subjects have too small a share in the administration of justice and in deliberation; and in aristocracies the masses can hardly have their share of liberty, since they are entirely excluded from deliberation for the common weal and from power; and when all the power is in the people's hands, even though they exercise it with justice and moderation, yet the resulting equality itself is inequitable, since it allows no distinctions in rank. . . .

(19) Cicero, *The Verrine Orations*, I (the first of two volumes). By L. H. G. Greenwood, Fellow of Emmanuel College, Cambridge (1928). Pp. xxi + 504.

Mr. Greenwood's volume contains a Preface (v-vi), Introduction (ix-xxi), text and translation of certain parts of the *Verrine Orations* (2-499), and an Index of Names (501-504). The Preface is almost wholly concerned with the principles which guided the author in the constitution of the text; his book, however, is "not intended as a serious contribution to the improvement of the text. . . ." The Introduction deals with the *Speeches Against Verres* (ix-xix), and *The Text and Manuscripts* (xx-xxi). There is no bibliography of editions, no hint of monographs dealing with the speeches.

The most readily accessible text of the *Verrine Orations* is that by W. Peterson, in a volume of the *Scriptorum Classicorum Bibliotheca Oxoniensis*, *The Oxford Classical Texts Series* (1907). This Mr. Greenwood follows, in the main.

The *Verrine Orations* consist of three parts. The first, called *In Q. Caecilium Oratio Quae Divinatio Dicitur*, was delivered in support of Cicero's claim against that of Caecilius to be the prosecutor of Verres. Next we have a short piece, *In C. Verrem Actio Prima*. Finally we have *Actio in C. Verrem Secunda*. The *Actio Secunda* is divided into five books, *De Praetura Urbana*, *De Praetura Siciliensi*, *De Frumento*, *De Signis*, *De Suppliciis*. Mr. Greenwood's volume gives us a version of the preliminary *Actio in Caecilium*, of the *Actio Prima*, and of Books I-II of the *Actio Secunda*.

I give Mr. Greenwood's version of the *Divinatio in Caecilium* 4-9.

I found myself thrust into a painfully uncomfortable position, gentlemen. Either I must disappoint these people who had come to me for help and succour, or circumstances were forcing upon me the duty of turning prosecutor, after having given myself from my earliest youth to the task of defending the prosecuted. I told them that they could get Caecilius to manage

their case, and that he had the advantage of having served as quaestor in the province. That fact, which I had been hoping would help me out of an annoying situation, really told against me more than anything else: the Sicilians would have been far readier to let me off if they had known nothing of Caecilius, or if he had not served as quaestor among them. Duty, honour, feelings of pity, the noble example of many others, and the established traditional practice of our ancestors—all these, gentlemen, forced me to the same conclusion. Not in my own interests, but in those of my friends, I was bound to shoulder this heavy and toilsome task.

At the same time, this business brings me one consolation. In form, it is an act of prosecution; but it may fairly be regarded as equally an act of defence. I am, in fact, defending a number of individuals, and a number of communities; I am defending the entire province of Sicily. . . .

But suppose it otherwise. Suppose the reasons for my action less suitable, less creditable, and less cogent than in fact they are. . . . Suppose that I were to say that what I am doing I do for the sake of my country. Here is a human monster of unparalleled greed, impudence, and wickedness. We know the vast scale of his vile robberies and outrages—not merely in Sicily, but in Achaia and Asia and Cilicia and Pamphylia, and even in Rome before the eyes of us all. If I bring this man to judgment, who can find fault with me for doing this, or with my purpose in doing it? Tell me, in the name of all that is just and holy, what better service I can do my country at this present time. Nothing should be more acceptable to the people of this country. Nothing can be more eagerly desired by our allies and by foreign nations. Nothing is likely to contribute more to the general safety and prosperity of us all. Our provinces have been ravaged and plundered and utterly ruined; the allies and dependents of the Roman nation have been brought down to the lowest pitch of wretchedness; they no longer entertain any hope of deliverance, and are only looking for some comfort in the midst of calamity. Those who are anxious to see our courts of law still reserved for the senatorial order are complaining that they cannot get the right men to act as prosecutors. Those who might act as prosecutors look in vain to see strict justice done in our courts of law. The people of this country meanwhile have been visited with many hardships and many disabilities: yet in all the national life there is nothing whose loss they feel so much as the energy and sense of responsibility that our law-courts showed in times gone by. It is because they feel the lack of such courts that the agitation arose for restoring the tribunes' powers. It is the untrustworthiness of our courts that has excited the further demand for another class of citizens to serve on them. It is through the disgraceful conduct of our judges that the censorship, which in former times was seldom popular, is now being clamoured for, and has already come to be held an excellent and democratic institution. When criminals of the worst sort can now do what they like; when day by day we hear expressions of popular discontent; when the law-courts are disgraced, and the whole senatorial order detested: for all this evil state of things, there is, I have been feeling, only one possible remedy—capable and honest men must take up the cause of their country and their country's laws. . . .

(20, 21) *The Attic Nights of Aulus Gellius*, II, III. By John C. Rolfe, of the University of Pennsylvania (1927, 1928). Pp. xxviii + 532; xxix + 500.

The first volume of Professor Rolfe's translation of the *Noctes Atticae* was noticed in *THE CLASSICAL WEEKLY* 21.27. The preliminary matter in Volume



II is confined to a translation of Gellius's chapter headings for Books 6-13. The translation of Books 6-13 (2-517) is followed by an Index <of names, of authors and of works> (519-530), and a Greek Index (531-532). In Volume III we have a translation of the chapter headings for Books 14-20 (v-xxix), text and translation of Books 14-20 (2-453), Index of Names (455-487), Index of Greek Names (488-490), Index of Subjects (491-500). These Indexes cover all three volumes. The Index of Subjects "merely cites some of the many topics treated by Gellius..."

The *Noctes Atticae* of Aulus Gellius is a very important work. Of its value Professor Rolfe has something to say in I.xvi-xvii. More might easily, and justly, have been said. Gellius stands to Greek literature and Latin literature both in something of the position in which Athenaeus stands to Greek literature (see above, under 1, 2, page 145). In THE CLASSICAL WEEKLY 21.82 I quoted what Gellius has to say on the word *bidens*. Some notion can be got from that citation of Gellius's methods of work, of his merits and his limitations both. In THE CLASSICAL WEEKLY 20.99-105, Mr. Raymond Ohl gave an account of Gellius, in an article entitled *A Litterateur in the Age of the Antonines*.

As a specimen of Professor Rolfe's translation I give his version of 15.1.1-6.

The rhetorician Antonius Julianus, besides holding forth on many other occasions, had once declaimed to the special delight and joy of his hearers. For such scholastic declamations generally show the characteristics of the same man and the same eloquence, but yet do not every day give the same pleasure. We friends of his therefore thronged about him on all sides and were escorting him home, when, as we were on our way up the Cispian Hill, we saw that a block of houses, built high with many stories, had caught fire, and that now all the neighbouring buildings were burning in a mighty conflagration. Then some one of Julianus' companions said: "The income from city property is great, but the dangers are far greater. But if some remedy could be devised to prevent houses in Rome from so constantly catching fire, by Jove! I would sell my country property and buy in the city." And Julianus replied to him in his usual happy and graceful style: "If you had read the nineteenth book of the *Annals* of Quintus Claudius, that excellent and faithful writer, you would surely have learned from Archelaus, a praefect of king Mithridates, by what method and by what skill you might prevent fires, so that no wooden building of yours would burn, even though caught and penetrated by the flames."

I inquired what this marvel of Quadrigarius was. He rejoined: "In that book then I found it recorded, that when Lucius Sulla attacked the Piraeus in the land of Attica, and Archelaus, praefect of king Mithridates, was defending it against him, Sulla was unable to burn a wooden tower constructed for purposes of defence, although it had been surrounded with fire on every side, because Archelaus had smeared it with alum."

(22) Lucan. By J. D. Duff (1928). Pp. xiii + 638.

Mr. Duff's volume on Lucan's *Pharsalia* contains a Preface (v-vi), an Introduction (vii-xiii), text and translation of the ten books (2-631), and an Index <of Names> (633-638).

In his Preface Mr. Duff proves himself a worshiper at the shrine of Professor A. E. Housman; he gives, he says, with few and unimportant variations Mr. Housman's text of Lucan, published in 1926 (see THE CLASSICAL WEEKLY 21.54-56. Mr. Duff makes no reference to the second edition, or printing, of Mr. Housman's book). The Introduction deals with Lucan's Life (vii-ix), and with Lucan's Poem (viii-xiii). There is no attempt whatever at supplying bibliographical material. This neglect of an important matter is distinctly reprehensible. No student of Lucan can afford to neglect an edition of Lucan, by C. E. Haskins, published in 1887 (London, George Bell and Sons). The commentary is the only complete English commentary on Lucan known to me. The Introduction to Mr. Haskins's book (xiii-cxxxi), an Introduction written by Mr. W. E. Heitland, contains a great deal of useful material concerning Lucan's life and work, and his relations to other writers, earlier and contemporary. Even if, in Mr. Duff's opinion, Mr. Housman has said the last and the best word on the text of Lucan, and on the interpretation of many passages, that fact supplies no reason for disregarding the utterances of every body else.

The difficulty of turning Lucan into English is, as every body knows, very great. Of his own rendering Mr. Duff has some interesting things to say in his Preface.

The translation does not profess to be a literal version of the original. Lucan's manner of expression is so artificial that such a version would be unintelligible to an English reader, unless it were supplemented by copious notes...

One feature of the translation may be worth notice here. All Latin poets make free use of apostrophe, more than is common in Greek or English, and Lucan uses it more freely than any of them. In this translation the apostrophe is, in general, suppressed and the sentence turned in a different way; the figure is reserved for the more important occasions. In Latin apostrophe is often a metrical device, and often a meaningless convention. There are indeed in Lucan many passages where it adds to the rhetorical effect. Yet even here I believe that more is gained than lost, if it is generally ignored in the translation. The combination of apostrophe and plain statement, common in Lucan, is hardly endurable in English...

Mr. Duff's statement about the frequent meaninglessness of apostrophe in Latin poets is, in my judgment, far too sweeping. I do not believe that it holds good at all either for Vergil or for Horace. Even where, as in Vergil, metrical considerations may have been the determining factor, or an important factor, in the use of the apostrophe, the apostrophe, for whatever reason used, is distinctly effective. I would refer to my notes on Aeneid 1.555, 2.56, 2.429, 4.65, 8.643.

I give as a specimen of Mr. Duff's translation his version of 1.299-351 (Caesar's address to his troops, at Ariminum. The Rubicon had been crossed).

... "Men who have fought and faced with me the peril of battle a thousand times, for ten years past you have been victorious. Is this your reward for blood shed on the fields of the North, for wounds and death, and for winters passed beside the Alps? The huge hubbub of war with which Rome is shaken could be no greater,

if Carthaginian Hannibal had crossed the Alps. Cohorts are raised to their full strength with recruits; every forest is felled to make ships; the word has gone forth that Caesar be chased by land and sea. What would my foes do if my standards lay prostrate in defeat and the tribes of Gaul were rushing in triumph to attack my rear? As it is, when Fate deals kindly with me and the gods summon me to the highest place, my foes challenge me. Let their leader, enervated by long peace, come forth to war with his hasty levies and unwarlike partisans—Marcellus, that man of words, and Cato, that empty name. Shall Pompey forsooth be glutted by his vile and venal minions with despotic power renewed so often without a break? Shall Pompey hold the chariot reins before reaching the lawful age? Shall Pompey cling for ever to the posts he has once usurped? Why should I next complain that he took into his own hands the harvests of the whole world and forced famine to do his bidding? Who knows not how the barrack invaded the frightened law-court, when soldiers with the grim glitter of their swords stood round the uneasy and astonished jurors? how the warrior dared to break into the sanctuary of justice, and Pompey's standards besieged Milo in the dock? Now once again, to escape the burden of an obscure old age, Pompey is scheming unlawful warfare. . . . He is never content; but let him learn one lesson at least from his master, Sulla—to step down at this stage from his unlawful power. First came the roving Cilicians, and then the lingering warfare with the King of Pontus—warfare hardly completed by the infamy of poison; shall I, Caesar, be assigned to Pompey as his crowning task, because, when bidden lay down my victorious eagles, I was disobedient? But, if I am robbed of the reward for my labours, let my soldiers at least, without their leader, receive the recompense of their long service; and let them triumph, be their leader who he may. What harbour of peace will they find for their feeble old age, what dwelling-place for their retirement? What lands will my veterans receive to till, what walls to shelter their war-worn frames? Shall Magnus give the pirates preference as colonists? Lift up, lift up the standards that have long been victorious! We must employ the strength we have created. He who denies his due to the strongman armed grants him everything. Nor will the favour of Heaven fail us; for neither booty nor empire is the object of my warfare: we are but dislodging a tyrant from a State prepared to bow the knee."

(23) Seneca, *Moral Essays*, I (the first of three volumes). By John W. Basore, of Princeton University (1928). Pp. xvi + 456.

The first volume of Professor Basore's translation of the *Moral Essays* of Seneca contains an Introduction (vii-xvi), text and translation of the *De Providentia* (2-47), *De Constantia Sapientis* (48-105), *De Ira* (106-355), *De Clementia* (356-447), and an Index of Names (450-456). The Introduction deals very briefly with the life of Seneca (vii-ix), his work in philosophy and the value of that work (ix-x), other writings of Seneca (x-xi), and the persons to whom the essays translated in this volume are addressed (xi-xii). Interspersed with the discussion of these topics are remarks on the essays themselves that appear in this volume. There is a Select Bibliography (xv-xvi).

I give Professor Basore's version of *De Providentia* 6.1-5.

"But why," you ask, "does God sometimes allow evil to befall good men?" Assuredly he does not. Evil of every sort he keeps far from them—sin and crime, evil counsel and schemes for greed, blind lust

and avarice intent upon another's goods. The good man himself he protects and delivers: does any one require of God that he should also guard the good man's luggage? Nay, the good man himself relieves God of this concern; he despises externals. Democritus, considering riches to be a burden to the virtuous mind, renounced them. Why, then, do you wonder if God suffers that to be the good man's lot which the good man himself sometimes chooses should be his lot? Good men lose their sons; why not, since sometimes they even slay them? They are sent into exile; why not, since sometimes they voluntarily leave their native land, never to return? They are slain; why not, since sometimes they voluntarily lay hand upon themselves? Why do they suffer certain hardships? It is that they may teach others to endure them; they were born to be a pattern. Think, then, of God as saying: "What possible reason have you to complain of me, you who have chosen righteousness? Others I have surrounded with unreal goods, and have mocked their empty minds, as it were, with a long, deceptive dream. I have bedecked them with gold, and silver, and ivory, but within there is nothing good. The creatures whom you regard as fortunate, if you could see them, not as they appear to the eye, but as they are in their hearts, are wretched, filthy, base—like their own house-walls, adorned only on the outside. Sound and genuine such good fortune is not; it is a veneer, and that a thin one. So long, therefore, as they can stand firm and make the show that they desire, they glitter and deceive; when, however, something occurs to overthrow and uncover them, then you see what deep-set and genuine ugliness their borrowed splendour hid. But to you I have given the true and enduring goods, which are greater and better the more any one turns them over and views them from every side. I have permitted you to scorn all that dismays and to disdain desires. Outwardly you do not shine; your goods are directed inward. Even so the cosmos, rejoicing in the spectacle of itself, scorns everything outside. Within I have bestowed upon you every good; your good fortune is not to need good fortune."

(24, 25) Statius, *I. Silvae*, *Thebaid* I-IV; II, *Thebaid* V-XII, *Achilleid*. By J. H. Mozley, of the University of London (1928, 1928). Pp. xxxii + 571; v + 595.

The Introduction to Volume I of Mr. Mozley's translation of Statius deals with the life of Statius, and, in a general way, with his writings (vii-xi), with the *Silvae* (xi-xiv), the *Thebaid* (xiv-xxviii), the *Achilleid* (xxviii), The Mss. of Statius (xxviii-xxxi: *The "Silvae"*, xxviii-xxx, *The "Thebaid"* and *"Achilleid"*, xxx-xxxi). There is a Bibliography, which covers half a page (xxxii).

On page xxxii, at the close of his Introduction, Mr. Mozley writes as follows:

No index has been made <for this translation> to the poems of Statius. The names that occur in them, and the adjectives formed from names, are so numerous that no good purpose would be served by including them all. The chief characters of the *Thebaid* and the books in which they occur will be found in the Summary of Events (Introduction, pp. xxii, xxiii), while in the case of the *Silvae* the individuals to whom the different poems are addressed or those whom they commemorate will be found in the list of Contents of Vol. I (pp. v, vi).

Mr. Mozley's excuse for his failure to include an Index of Names seems to me naive in the extreme. Just because the names are so many an Index of Names

should have been prepared. The same excuse might have been urged by the authors of most of the other volumes in the Loeb Classical Library. They, however, manfully met their responsibilities.

I notice with interest and pleasure that Mr. Mozley prefixes to his translation of each piece in the *Silvae* a brief summary.

CHARLES KNAPP

## THE TREACHERY OF DUMNORIX

Characters: Caesar, Labienus, Diviciacus, Dumnorix, Haeduan chiefs.

Scene: Caesar's camp in Gaul: the interior of Caesar's tent.

C.—Volo cum Dumnorige conloqui. Eum voca, Labiene. (*Exit Labienus; Labienus reenters with Dumnorix*). Ubi est frumentum, Dumnorix, quod Haedui publice polliciti sunt?

D.—Adest, Caesar.

C.—Saepius idem dixisti. Ceteros principes Haeduum, Labiene, convoca. (*Exit Labienus; enter with him Liscus, Diviciacus, and other chiefs*).

C.—Frumenta in agris matura nondum sunt; ne pabuli quidem satis magna copia suppetit; eo frumento quod flumine Arari navibus subvexi propterea minus uti possum quod iter ab Arari Helvetii averterunt, a quibus discedere nolo; dies autem instat quo die frumentum militibus metiri oportebit. Cotidie a vobis frumentum quod estis publice polliciti flagitavi. Diem ex die duxistis: conferri, comportari, adesse. Acriter vos accuso, quod, cum neque emi neque ex agris sumi frumentum potest, tam necessario tempore, tam propinquis hostibus, a vobis non sublevor; praesertim magna ex parte vestris precibus adductus bellum susceperim.

Li.—Oratione tua adductus, Caesar, quod antea tacui proponam. Ego summo magistratui praesum, quem Vergobretum appellant Haedui, et vitae necisve in nostros potestatem habeo; tamen sunt nonnulli quorum auctoritas apud plebem plurimum valeat, qui privatim plus possunt quam ipsi magistratus. Hi seditiosa atque improba oratione multitudinem deterent ne frumentum conferant quod debent: praestare, si iam principatum Galliae obtinere non possimus, Gallorum quam Romanorum imperia perferre, neque nos dubitare debere quin, si Helvetios superaverint Romani, una cum reliqua Gallia nobis libertatem sint erepturi. Ab eisdem tua consilia quaeque in castris geruntur hostibus enuntiantur; hi a me coerceri non possunt. Quin etiam, quod necessario rem coactus tibi enuntiavi, intellego quanto cum periculo fecerim, et ob eam causam quam diu potui taci.

C.—Concilium dimitto, sed Liscum retineo. (*Exeunt all the Haeduan chiefs except Liscus*). Tua oratione, Lisce, Dumnorigem, Diviciaci fratrem, designari sentio, sed, quod pluribus praesentibus eas res iactari nolo, concilium dimisi, sed te retinui. Dic igitur mihi liberius atque audacius ea quae in conventu dixisti.

Li.—Ipse est Dumnorix, vir summa audacia, magna apud plebem propter liberalitatem gratia, cupidus rerum novarum; complures annos portoria reliquaue

omnia Haeduum vectigalia parvo pretio redempta habuit, propterea quod, illo licente, contra liceri nemo audet. His rebus et suam rem familiarem auxit et facultates ad largiendum magnas comparavit; magnum numerum equitatus suo sumptu alit et circum se habet, neque solum domi, sed etiam apud finitimas civitates largiter potest, atque huius potentiae causa matrem in Biturigibus homini illic nobilissimo ac potentissimo collocavit; ipse ex Helvetiis uxorem habet; sororem ex matre et propinquas suas nuptum in alias civitates collocavit. Favet et cupit Helvetiis propter eam affinitatem. Odit etiam suo nomine te et Romanos, quod vestro adventu potentia ipsius deminuta et Diviciacus frater in antiquum locum gratiae atque honoris est restitutus. Si quid accidat Romanis, summam in spem per Helvetios regni obtinendi veniet; imperio populi Romani non modo de regno, sed etiam de ea quam habet gratia desperat.

C.—Magnam gratiam tibi, Lisce, habeo; abire licet. (*Exit Liscus*). Labiene! (*Enter Labienus*). Quare secreto de Dumnorige et quam celerrime de eo fac me certiore. (*Exit Labienus*).

Cum ad has suspiciones certissimae res accedant, quod per fines Sequanorum traduxit, obsides inter eos dandos curavit, ea omnia non modo iniussu meo sed inscientibus suis fecit, a magistratu Haeduum accusatur, satis est causae quare in eum aut ipse animadvertam aut civitatem animadvertere iubeam.

Sed his omnibus rebus unum repugnat, quod Diviciaci fratris summum in populum Romanum studium, summam in me voluntatem, egregiam fidem, iustitiam, temperantiam cognovi; ne eius supplicio Diviciaci animum offendam vereor. Itaque, priusquam quicquam coner, Diviciacum ad me vocabo. (*Labienus enters*). Quid reperisti?

La.—Quod proelium equestre adversum paucis ante diebus est factum, initium eius fugae a Dumnorige atque eius equitibus factum est.

C.—Diviciacum adhibe! (*Exit Labienus; he reenters presently, with Diviciacus*). Cognovisti, Diviciace, quae, te praesente, in concilio Gallorum de Dumnorige sunt dicta. Repperi eum esse cupidum novarum rerum, me et Romanos odisse, sperare se regnum obtinere posse. Proelium equestre adversum quod paucis ante diebus factum est, initium eius fugae factum est a Dumnorige et equitibus Haeduum quibus praeerat, atque eorum fuga reliqua pars equitatus perterrita est. Qua re peto et hortor ut sine tui offensione animi vel ipse de eo causa cognita statuum vel civitatem statuere iubere mihi liceat.

D. (*weeping*).—Scio illa esse vera nec quisquam ex eo plus quam ego doloris capit, propterea quod, cum ego plurimum domi atque in reliqua Gallia, ille minimum propter adulescentiam posset, per me crevit, quibus opibus ac nervis non solum ad minuendam gratiam meam sed paene ad perniciem meam usus est. Ego tamen et amore fraterno et existimatione vulgi commoveor. Si quid ei a te gravius acciderit, nemo existimabit non mea voluntate factum esse, qua ex re totius Galliae animi a me avertentur.

C. (*taking Diviciacus's right hand*).—Finem orandi fac, Diviciace. Tanti tua apud me gratia est ut et rei



publicae iniuriam et meum dolorem tuae voluntati et precibus condonem. (*To Labienus*) Dumnorigem voca. (*Exit Labienus. He reenters, presently, with Dumnorix*). Cognovi, Dumnorix, te seditiosa atque improba oratione multitudinem deterrere ne frumentum conferant quod debeant. Scio te favere Helvetiis atque me et Romanos odisse. Repperi propter tuam et equitum tuorum fugam nostrum equitatum perterritum esse. Moneo ut in reliquum tempus omnes suspiciones vites; praeterita Diviciaco fratri tuo condono. (*Exeunt Dumnorix and Diviciacus. To Labienus*) Dumnorigi custodes pone, ut quae agat, quibuscum loquatur scire possim.

HIGH SCHOOL,  
GERMANTOWN, PHILADELPHIA

FREDERICK W. OHL

### SPENSER AND OVID

In THE CLASSICAL WEEKLY 22.91-92 Mrs. Ada Hume Coe drew attention to a parallel between Ovid, *Metamorphoses* 10.86-105, and Spenser, *Faerie Queene* 1.1.8-9. In the year 1894 W. W. Skeat made clear the relation between these two passages and Chaucer, *Parlement of Foules* 176-182:

The bilder ook, and eek the hardy asshe;  
The piler elm, the cofre unto careyne;  
The boxtree piper; holme to whippes lasshe;  
The sayling firr; the cipres, deth to pleyne;  
The sheter ew, the asp for shaftes pleyne;  
The olyve of pees, and eek the drunken vyne,  
The victor palm, the laurer to devyne.

On the lines in the *Parlement of Foules* Skeat comments as follows (*Complete Works of Geoffrey Chaucer*, 1.511-512 [Oxford, at the Clarendon Press, 1894]):

Imitated by Spenser, *F. Q.* 1.1.8, 9. Chaucer's list of trees was suggested by a passage in the *Teseide*, xi.22-24; but he extended his list by help of one in the *Roman de la Rose*, 1338-1368; especially ll.1363-8, as follows....:

'Et d'oliviers et de cipres,  
Dont il n'a gaires ici pres;  
Ormes y ot branchus et gros,  
Et avec ce charmes et fos,  
Codres droites, trembles et chesnes,  
Erables haus, sapins et fresnes.'

Here *ormes* are elms; *charmes*, horn-beams; *fos*, beeches; *codres*, hasels; *trembles*, aspens; *chesnes*, oaks; *erables*, maples; *sapins*, firs; *fresnes*, ashes. Hence this list contains seven kinds of trees out of Chaucer's thirteen. See also the list of 21 trees in *Kn. Tale*, A 2921. Spenser has—

'The builder oake, sole king of forrests all.'  
This tree-list is, in fact, a great curiosity. It was started by Ovid, *Metam.* x.90; after whom, it appears in Seneca, *Oedipus*, 532; in Lucan, *Phars.* iii.440; in Statius, *Thebaid*, vi.98; and in Claudian, *De Raptu Proserpinae*, ii.107. Statius was followed by Boccaccio, *Tes.* xi.22-24; *Rom. de la Rose*, 1361; Chaucer (twice); Tasso, *Gier. Lib.* iii.73; and Spenser. Cf. Vergil, *Aen.* vi.179.

Skeat continues with separate notes, on the individual trees, some of which should interest the student of Spenser and Ovid. The accumulation of references to intermediary Latin writers is old; citations may be found in the *Works of Edmund Spenser*, edited by Henry John Todd, 2.13-15 (London, 1805). Todd,

again, is indebted to Thomas Warton's *Observations on Spenser's Faerie Queene*, 100-102 (London, 1754), where the Chaucerian parallel passages are given in full; Warton makes due acknowledgment to John Jortin's *Remarks on Spenser's Poems*, 4-5, for the references to Ovid, Seneca, Lucan, Statius, and Claudian. Jortin's work was published in London in 1734.

The editions of Ovid I have consulted do not suggest that there was a Greek original of his 'tree-list', or even that we should compare his descriptions with those given by Theophrastus; yet here (as elsewhere) Ovid probably had a source, in the writings of the Alexandrian age, and ultimately, one might guess, in a comedy of the Middle period, unless the list goes back to prehistoric antiquity. Such lists, like the 'points' of a horse, are very ancient. But we must not get out of our depth. Let me note the list of trees in the *Culex* 123-145, and that by Robert Chester in *Love's Martyr*, or Rosalyn's Complaint, 1601 (edited by Alexander B. Grosart, New Shakespeare Society, Series VIII, *Miscellanies*, No. 2, 95-96 [London, 1878]). Chester has thirty-five items: oak, vine, rose-tree, pine, hawthorn, Christ's-thorn, rosemary, tamarisk, willow, almond, holly, cork, gooseberry, olive, filbert, barberry, mastic, Judas-tree, ash, maple, sycamore, pomegranate, apricot, juniper, turpentine, quince, pear, medlar, fig, orange, lemon, nutmeg, plum, citron, myrtle.

No doubt there are a great many other instances of this Ovidian device. I will close with a fairly modern example from Cowper, *The Task* 1.307-320:

No tree in all the grove but has its charms,  
Though each its hue peculiar; paler some,  
And of a wannish gray; the willow such,  
And poplar, that with silver lines his leaf,  
And ash far-stretching his umbrageous arm;  
Of deeper green the elm; and deeper still,  
Lord of the woods, the long-surviving oak.  
Some glossy-leav'd, and shining in the sun,  
The maple, and the beech of oily nuts  
Prolific, and the lime at dewy eve  
Diffusing odours: nor unnoted pass  
The sycamore, capricious in attire,  
Now green, now tawny, and, ere autumn yet  
Have chang'd the woods, in scarlet honours bright.

CORNELL UNIVERSITY

LANE COOPER

### PLINY THE ELDER ON 'REDUCING' AND ON 'HALITOSIS'

'Reducing' is not a modern invention. Pliny the Elder, *Historia Naturalis*, Book 11, discusses the subject briefly but gravely. Compare § 212, senescent quoque celerius praepinqua, 'living things that are very fat age more quickly than those that are not'; evidently then, as now, a desire for 'youthfulness' impelled many of the 'reducers'. Sometimes, to be sure, the motive was more compelling, as in the case of one Apronius, who was so fat that he could not move (213)! Unfortunately, Pliny does not give us the details; the fat, he says, was 'taken away' (*detractus adipēs*). We can, however, form some idea of the methods employed by noting some of Pliny's later remarks.

'Digesting one's food while one is sleeping', he says (283), 'produces corpulence rather than firmness of body.' Accordingly, they wish athletes to aid digestion by walking. By staying awake at night, too, one can



aid one's digestion very materially'. Exercise, then, and not too much sleep, form Pliny's first rule for the 'reducer'.

Next, in true modern fashion, come food and drink. 'The size of the body is increased', says Pliny (*ibidem*), 'by sweets and rich foods, and by drinking; it is reduced by dry, scanty, and cold food, and by abstaining from drinking'. In § 284 he offers a 'reducing' menu. 'Certain foods, though eaten in very small quantities, allay hunger and thirst, and yet keep up the strength; such are *butyrum*, cheese made from mares' milk, and licorice'.

Not even 'halitosis' is altogether modern. 'The lion and the bear', says Pliny (11.277), 'have "halitosis", the bear terribly; no other animal touches anything that has come in contact with their breath'. Man, too, is often similarly affected, he adds; 'A punishment even for the breath has been discovered so that not even that very thing by means of which we live is altogether pleasing in life'. The Parthians seem to have been especially afflicted with this distressing condition; their remedy for it, says Pliny, is to mix with their food the pleasantly odorous seed of the citron.

UNIVERSITY OF KANSAS

LILLIAN B. LAWLER

### REVIEW

Griechisches Privatrecht auf Rechtsvergleichender Grundlage. I, Allgemeine Lehren. By Egon Weiss. Verlag von Felix Meiner, Leipzig (1923). Pp. xii + 556.

In this first part of his exhaustive study of the principles, the scope, and the application of Greek private law Dr. Weiss undertakes a task of far wider reach and interest than that assumed by his predecessors in their treatment of Attic law. For the long period of the dominance of Greek culture he seeks to establish not a formal but a material unity in the concept of Greek law, defines its form and its functions, and compares them with the legal institutions of Rome. This broader view of the field of Greek private law has been made possible by the newer epigraphical material and, in still greater degree, by the information afforded by papyri, in the interpretation of which Professor Weiss has long since proved his competence. We have, in fact, for the first time a work which envisages the essential unity of Greek private law in its relation to the cultural development of the race, and one which seeks to trace, through varying forms of usage, the fundamental concepts of the rights of the individual in a settled social order. The clear and systematic presentation of material, the extraordinary wealth of citations of sources and exegetical studies, and the variety of contacts with history, literature, anthropology, and, especially, papyrology, combine to make this a work to which students not only of Greek law but of Greek society as well will turn with interest.

The volume is divided into four books. Book I, Die Rechtsquellen, comprises chapters 1-3; Book II, Das Rechtssubjekt, chapters 4-6; Book III, Das Rechtsgeschäft, chapters 7-10; and Book IV, Die Zwangsvollstreckung, chapters 11-12. A brief survey of the various chapters may convey an idea of the architectonic plan of the work; it can convey none of the satisfying wealth of definition and detail. The

first chapter (1-16) deals with the fundamental concept of Greek private law; the second (17-28) with Greek ideas of law, especially the prescriptive rights implied by common custom and usage; the third (29-133) with the form and the function of various statutes. In the fourth chapter (137-163) the author discusses in detail the concept of the person and his relation to gods and animals in certain legal processes, in the fifth (164-190) the relation of the person to the State and his fellows, including the position and rights of foreign residents, in the sixth (191-216) the force and the effect of private law upon the person's successors. The seventh chapter (219-242), especially interesting to the student of anthropology, is concerned with the various forms and rituals employed in the execution of contracts and the like, the eighth (243-354) with the concept, the forms, and the purpose of public notices in so far as they concern the individual, the ninth (355-425) with the origin, purpose, and working of the official archive or record office, the tenth (426-447) with various types of official returns, contracts, agreements and the like, deposited in the archive, Chapters 8-10 will be of special interest to the papyrologist. In the eleventh chapter (455-494) the author discusses the various forms of execution on property, and in the twelfth (495-549) the forms of execution on the person. Valuable Nachträge (544-549) and a Greek index (550-556) conclude the volume.

Where so much has been given it is, perhaps, capacious to ask for more. Yet the variety of topics discussed, especially in the notes, is so great that a subject-index would have been a most welcome addition. One can only express the hope, in conclusion, that Professor Weiss may soon finish his great work on a scale no less ample and illuminating than appears in the present book.

UNIVERSITY OF MICHIGAN

J. G. WINTER

Founders of the Middle Ages. By Edward Kennard Rand. Cambridge: Harvard University Press (1928). Pp. ix + 365. \$4.00.

For a good many years Professor E. K. Rand has given at Harvard University a course on the history of classical culture in the Middle Ages, a course which invariably gives its audience new light on the Middle Ages, if not even on the Classics themselves. Last year, in the Lowell Lectures at Boston, he made his special knowledge (with its habitual undercurrents of wisdom and wit) available to a larger group; it is pleasant to see the lectures, without much alteration, appearing in a handsome book.

Professor Rand is always one of the most persuasive of teachers and writers, and all of his powers of persuasion are effectively called into play in the present work. For Founders of the Middle Ages is a book with a thesis. Its purpose, candidly admitted by the author in his Preface (vii), is to "defend the culture of the Church and particularly the form that it assumed in the West . . ." In fact, Professor Rand declares that he is going to write (8) "as if the Greeks did not

exist at all . . ." But, he adds with reassuring irony, "Even so, I may have to mention the latter now and then".

The contents of the book are as follows: I. The Church and Pagan Culture, The Problem (3-33); II. The Church and Pagan Culture, The Solution (34-68); III. St. Ambrose the Mystic (69-101); IV. St. Jerome the Humanist (102-134); V. Boethius, The First of the Scholastics (135-180); VI. The New Poetry (181-217); VII. The New Education (218-250); VIII. St. Augustine and Dante (251-284); List of Books (285-286); Notes (289-349); Index (353-365).

The first chapter is an admirable statement of the dilemma in which the early Church found itself with regard to pagan culture. There was an essential opposition; yet how could so much that was fine be abandoned? The second chapter shows how the more liberal fathers—Lactantius is the example chosen, an excellent one, of course—found means of salvaging something of the best part of pagan thought. Special chapters are next given to Ambrose, to Jerome, and to Boethius. Chapter VI is on the new poetry, and especial attention is paid to Prudentius; hymns, other than those of Prudentius, are not discussed at any length, because (215) "everybody knows the merits of the Latin hymn . . ." There follows a chapter called The New Education. This leads to a remarkably lucid and profitable contrast between Cassiodorus and Gregory the Great. The latter had been discussed at some length in Chapter I. The last chapter is on St. Augustine and Dante; the chief link found between them is Vergil.

Professor Rand has not undertaken to write of all the founders of the Middle Ages, as he explicitly reminds us. Indeed, some of them do little to bolster his thesis; Tertullian, for example, is hardly a liberal spirit, and I do not think Professor Rand finds him congenial. Still, he does not shield Tertullian; he even gives typical extracts from him, but concludes (41) that "he is one of the permanently irreconcilables, and we need consider him no longer . . ." Inasmuch as Tertullian did eventually get himself charged with heresy, this seems a fair disposition of his case.

Founders of the Middle Ages is an interpretation, and a successful one, whether the author speaks of the period, or of its men. How good, for example, is the

following characterisation of Minucius Felix's Octavius (48): ". . . He gives enough to make his Pagan reader exclaim, 'Well, if this is Christianity, I might inquire into it farther . . .'" How accurate is the brief estimate of Cicero as philosopher (53): "that useful and readable essayist who had summed up many aspects of Greek thought for the Roman world . . ." Of Jerome (in the desert) we read (108), "El Greco's painting of St. Jerome is not more startlingly uncanny than the saint's own words . . ." This mention of El Greco suggests another striking feature of the book. Though he writes of the Middle Ages, the author is not ashamed of modern analogies and modern authorities. If Plato or Arnobius is quoted, so is Paul Elmer More or Matthew Arnold. A kinship is discovered between Gregory the Great and Charles William Eliot, and within its limits it seems plausible, though one would not wish the task of demonstrating it to those worthies themselves. Boccaccio and Gamaliel Bradford, Chaucer and Chesterton, Donatus and Dumas, Einhard and Einstein have their say, and it is pertinent every time. Professor Rand is so true a scholar that he can see his subject clearly and whole without isolating it. He is at some pains to define the term "humanist"; to his readers we may say 'A humanist is a man who can conceive and write such a book as *Founders of the Middle Ages*'.

BROWN UNIVERSITY

BEN C. CLOUGH

#### THE CLASSICAL LEAGUE OF THE LEHIGH VALLEY

The Classical League of the Lehigh Valley held its semi-annual meeting at Liberty High School, Bethlehem, Pennsylvania, on March 16. Dr. Horace W. Wright, of Lehigh University, who recently returned from Rome, spoke on Etruscan Rome. He illustrated his subject with lantern-slides of exceeding interest and value.

Dr. Robert C. Horn, of Muhlenberg College, in a paper entitled Greek Philosophers and Hebrew Prophets, recalled some of the odd actions of the Greek philosophers and with these he compared the peculiar behavior on special occasions, of some of the Hebrew prophets. Both were trying to convey, more forcefully, a message by means of symbolical acts.

MARY L. HESS, *Secretary*

## Your Latin Lieutenant--Experienced or Green?

As a captain in the battle of the class-room, whom do you want fighting at your right hand as your lieutenant, a seasoned soldier or a "rookie"?

### THE SCOTT LATIN PROGRAM

is one series, built in conformity with the recommendations of the Classical League Report, that is **past the experimental stage**.

These books, which **anticipated** the Classical League Report, grew out of the authors' own beliefs about the teaching of Latin. They not only conform in basic principle to the authoritative **Report**, but have been remade in the light of wide

class-room use in such cities as Minneapolis, Detroit, Denver, and New Orleans.

The recent revision of the well-known **First Latin Lessons** adds a "service stripe" to the lieutenant's sleeve.

In experience and merit, the **Scott Program** deserves your consideration. Detailed information gladly sent on request.

## SCOTT, FORESMAN AND COMPANY

CHICAGO

ATLANTA

DALLAS

NEW YORK

## *There are many good beginning Latin texts --*

But here are a few of the reasons why prominent educators place **LATIN--FIRST YEAR** at the top of the list.

"Rich in helpful illustrations and excellent in its arrangement".—ARTHUR F. HERTELL, *Head of the Latin Department, Bulkeley School, New London, Conn.*

"A key to the treasure house of ancient Rome".—C. C. MIEROW, *President and Professor of Classical Languages and Literature, Colorado College.*

"No teacher of Latin would not profit by the suggestions and happy devices found in **LATIN--FIRST YEAR**".—FRANCIS P. DONNELLY, *Saint Andrew-on-Hudson, Poughkeepsie, N. Y.*

"Easily surpasses them all in every respect . . . gives the student a well-balanced emphasis upon all the varied factors in Latin study".—H. OSBORNE RYDER, *Department of Classics, Hamline University, St. Paul, Minn.*

## LATIN--FIRST YEAR

### *The Climax Series*

MAGOFFIN-HENRY

## SILVER, BURDETT AND COMPANY

New York

Newark

Boston

Chicago

San Francisco



**PETRONIUS****"THE SATIRICON"**

Edited by Evan T. Sage, Ph.D., of the University of Pittsburgh. It is the first edition of Petronius to be prepared for classroom use which includes the full text of *The Satiricon* with those parts annotated that are characteristic and interesting. There are an introduction and notes.

Price, \$2.35

**THE  
CENTURY  
COLLEGE  
LATIN  
SERIES**

**LIVY****XXX - XXXIII**

Edited by Clarence W. Mendell, Ph.D., of Yale University. Its chief advantage is that it makes available a new body of Livy material which covers a vitally important period in the history of Rome. There are an introduction, notes, and an index of the names of persons referred to in the text.

Price, \$2.25

**THE  
CENTURY  
CO.**

**ENGLISH  
AND  
LATIN**

By Marbury B. Ogle, Ph.D., of the Ohio State University. A manual of prose composition which brings into high relief the differences between English and Latin and reveals the usefulness of Latin. Explains important grammatical principles with examples and an abundance of exercises.

Price, \$1.35

**353 Fourth Avenue  
New York**

**2126 Prairie Avenue  
Chicago**

*Johnson's Latin Series*

**FIRST YEAR LATIN**

FOSTER AND ARMS

**SECOND YEAR LATIN**

WALTER EUGENE FOSTER

These books present the first two years of High School Latin as a single unit. The course is brilliantly conceived and ably and scientifically developed.

**JOHNSON PUBLISHING COMPANY**

FIFTY-FIVE FIFTH AVENUE, NEW YORK  
RICHMOND ATLANTA DALLAS  
CHICAGO

***Palatable***

... "In *LITTLE AND PARSONS' SECOND LATIN LESSONS*, Latin grammar is served in a form as attractive, palatable, and digestible as is consistent with the nature of its content and the nourishment and growth of the partaker".

—THE CLASSICAL JOURNAL.

*D. C. HEATH AND COMPANY*

Boston . New York . Chicago . Atlanta

Dallas . San Francisco . London